

A N
APPENDIX
TO THE APOLOGIE,
LATELY SET FORTH, FOR
DEFENCE OF THE HIERAR-
chie. and subordination of the English
Catholike Church, impugned
by certaine discontented
Priestes.

Wherin two other bookes or libels of the impug-
ners, the one in English the other in Latin, no
lesse intemperate then the former, are examined,
and considered,

*By the Priestes that remaine in due obedience
to their lawfull Superior.*



August. lib. 17. contra Faustum Manichæum. Cap. 4.
*Iam puto sufficere, quæ dicta sunt ad studiosos commo-
uendos, & ad calumniosos conuincendos.*

We think that sufficient hath byn sayd now, both to
warne good and vertuous men, as also to confute those
that delight in slaunders and calumniations.

Imprinted with Licence.

APPENDIX

TO THE HISTORY OF THE
CITY OF BOSTON

FROM 1630 TO 1800

BY JAMES OSGOOD

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THE PREFACE TO THE GODLY STAIED, AND *prudent Reader.*



Here may be some few monethes past (most louing reader) since we were forced, full sore against our willes (as he well knoweth that is the searcher of harts & reynes) to put our pēnes to paper for defence of our Superiors and their lawful doings & proceedings, against the intemperate impugnatiōs (by tumult and libels) of a few discontented brethren of ours, who putting themselves in rage and passion of choler without all iust cause equal or answerable to so pernicious an effect, sought by clamor to overthrow the whole peace of our church, astonishing some by so suddayne a noyse, others leauing in doubt what the matter might be, or prooue in the end, others scādalized & afflicted, others deceaued and drawne after the noyse; some following the voice of liberty to banish all gouernmēt ioyned theselues to the crew it selfe, & became cryars also, & to make their party the

A 1

stronger

THE PREFACE.

stronger haue not only combyned themselves in secret with the known enemyes and aduersaries of our Catholike faith (though honorable otherwise in their places) but do openly also now defend it in these their later books, and where the end wilbe, God only knoweth, but euery good man louing them doth feare and pitty.

The end,
purpose &
title of the
Apologie.

The Apologie therfore wrytten by vs, was to slay somewhat this violent course yf it might be by laying open quietly, and modestly the true grounds of all these styrres and perturbations, and that not by inuestiues exaggerations or inuentions of our owne as our brethrens bookes doe, but rather by calme, gentle, and modest narration, yea with the greatest loue and compassiō of our harts, aleaging alwayes most authentical proofes for that we say, speaking also the same in the best & most tēperate manner we could, & pretermittng many things that might be more odious if they had byn vttered, and of this we make iudges the Readers themselves that shal haue perused the same or may hereafter. The whole is deuided into 13. Chapters, all going in order from the first beginning and origen, as methodical as we could lay it downe.

But now since the wryting of the said Apologie some other matters haue fallen out which do inuite vs to wryte againe, at least wayes to ad this short Adioynder or Appendix to our former Apologie, And first of all our discōrtēd brethren (or those at least who take vpon them
to man-

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to mannage their pen for the rest) haue set forth ^{Two other} two other bookes, and put them also in printe ^{lybels.} intituling the one : *The hope of peace, by laying open* ^{The hope} *such manifest untruthes, as are divulged by the Archpriest,* ^{of peace.} &c. (consider yow how ful of hope this way may be to peace) The other in latyn whose title be-
 ginneth thus : *Relatio compendiosa turbarum, &c.* ^{A compa-} ^{dious Re-} ^{lation.} A compendious relation of troubles, &c.

And on the other syde there is come forth, from our Supreme Pastor in this meane space as we are informed (albeit hitherto we haue not had the sight therof) a ful decisio of the cause in controuerfy, to wit a *Breue* of the 17. of August ^{A new} ^{Breue of} ^{the 17. of} ^{Aug. 1601.} last past most fatherly, and tenderly wrytten (as it is signified to vs though yet we think it be not arriued in England) determining all points that haue byn or may be in question among vs, or betwene our brethren, and their Superior or any body els, and surely he that wil not now obey, desist, and be quiet from further contention whē this Breue commeth must needs shew himselfe deuoyd of all good spirit of a true Catholike man, and albeit probably it may be gessed & so gathered also by the Breue it selfe, & we furthermore are particularly so informed that when his Hol. wrote the same, he had not vnderstood of any of these scandalous bookes wrytten & prynted partly before & partly since by our discontented brethren (for if he had, it is likely he would haue wryttē in another stile) nor could he wel by reason suspect or doubt any such outrageous attēpts to be cōmytted by thē that had remitted the whole matter vnto him

A 3

selfe

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The mat-
ter and
name of
Schisme
forbidden.

selfe by their Appellation: yet he by this Breue both forwarneth & forwardeth the matter not a little, by comaunding expressely our most R. Archpriest not to permit any famous libels to come forth or be published. And for him selfe, seing that the cheefe complaint & offence and *Petra scandali* (as it semed) was about the name of schisme & schismaticks, he is sayed to haue taken that wholly away in this cause, both the matter & name it selfe, forbydding any bookes treatises or wrytings to be made, read, or held therof and about that controuerisy, which we obeying as our duty is, shal not so much as name the same in this or other our wrytings, as we procured also to auoyd it in our Apologie, though not knowing of this expresse prohibition, for indeed the thing it selfe did euer mislike and greeue vs that so much contention and falling out should be about a matter in the ayer, where no man was named in particular. But of that no more.

The principal poynts of this Breue (as they are written to vs) are these, first that his Hol. hauing read & perused the Appellation of our brethre made vpon the 17. day of Nouember 1600. (though not to this day sent or presented from them as we are most certaynely enformed, but only from the Archpriest, against whome it was made) after due deliberatiō he admitteth it not, but wholly annulleth it: Then he ratifieth, and approueth againe the whole authority and iurisdiction of our Archpriest, with all facultyes priuiledges and the like, exhorting him largely to do

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We do his duty like a father *fortiter & suauiter* (as
 his Hol. words are) resolutely but yet sweetly.
 Then he commendeth them greatly that did
 obay at the first with out any contradiction, say-
 inge: *Vos filij presbyteri qui libenter institutum à nobis*
Archipresbyterum suscepistis valde in Domino commenda-
mus, &c. Yow priests that did receaue willingly
 the Archpriest appoynted by vs (marke how he
 sayth not that he was instituted by the Card
 but by him selfe) we do highly commend yow.
 Furthermore he reprehédeth them that did not
 obey, saying: *Vos autem filij presbyteri, qui Archipres-*
tero superiori vestro obedire neglexistis, quid causa habuistis,
cur prædicti Henrici Cardinalis Protectoris literis fidem non
haberetis sanè vestro superiori vos submittere atq; ei obedire
debeatis, &c. But yow priests which neglected to
 obey the Archpriest your Superior, what cause
 had yow not to giue credit vnto the letters of
 your forsaide Protector Card. Caetan, truly yow
 ought to haue submitted your selues to your
 Superior and to haue obeyed him. This sayth
 his Holines after the Appellation read ouer
 againe and againe by him selfe and the six cau-
 ses there set down at large, for their not obeying
 throughly pondered and considered but not
 allowed.

The chief
 points of
 the Breue.

The first letters also of Cardinal Caetan about
 the institution of the Archpriest are said to be
 heere againe and againe confirmed and ratified
 as they were by his Hol. first Breue of the 6. of
 April 1599. So as all the sharp impugnations
 vsed against those letters and the Archpriestes
 authority from the very beginning are heere

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shewed to haue byn vniust and against the
 expresse wil meaning, and iudgment of our
 highest Superior, and consequently also (as of
 necessity must be inferred) against God him
 self; and this albeyt so many scandals,
 breaches and other hurts had not ensued ther-
 of as there haue, which is a poynt highly to
 be considered by every good Catholike that
 heareth, of this controuersy or hath any part
 therein.

It followeth also by this sweet and myld de-
 claration of his Hol. (though it be like inough,
 that he wil make some other of a more sharper
 kynd, vpon the knowledge and vewe of so many
 scandalous bookes as haue byn put forth after-
 ward by our brethren, and this *livependence* while
 the sute hanged before him without expecting
 his Hol. sentence in the matter remitted to him
 by them) it followeth we say first that our good
 Archpriest during all this tyme of tumultuation
 against him, hath byn and is our lawful Eccle-
 siastical Superior, and consequently that so vio-
 lent impugning him must needs haue byn very
 offensiue to God, & perillous to the impugn-
 ers: And besides that such prohibitions of bookes,
 wrytings, taking away of faculties, or other
 punishments or censures layd vpon any by him
 for their disobedience are and must be of vali-
 dity (seing his Hol. here taketh away none) vntil
 they duly submit themselves, and he remit or
 recal, the same againe which we assure our selues
 (and do desyre it also much) that he wil be easy
 to do with all charitable and fatherly affection,
 when

The Arch-
 priest law-
 ful Supe-
 rior.

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when and wheresoeuer he seeth any iust cause offered him.

Secondly it followeth that all those offensive bookes published by our brethren since the beginning of this controuersy are wholie forbydden as wel in the nature of libels infamatory and detractory bookes, for which they are inhibited by the Archpriest here in England by his letters of the first of September last past; as also for that they treat expressly and principally euery where the matter of schisme forbydden by his Hol. in his Breue as to vs is written, vnder payne of excommunication *ipso facto*.

The late
inuraine
bookes for-
bidden vn-
der excom-
municatiō.

So as now these matters being thus declared and determynd by his Hol. we hope that euery good Catholike man, and especially our brethren that are also Gods priests, wil enter into themselues and take the way of rest and quietnes, peace and obedience for the tyme to come; to which end it may serue them much (if they wil) to see and consider the disorders and inconueniences already ensued by this contention begone and hitherto continued which are at large set downe in the Apologie especially in the last Chapter. But now we would wish them also to ponder wel the absurdity of spirit and speech proceeding therof discovered in these their later bookes, beyond all measure vnfitting for men of our vocation. And surely we persuaide our selues so wel of the iudgment vertue, and shamesfastnes of most of them that only to see and read their

THE PREFACE.

owne woords phrases and assertions, we meane
of the wryters and publishers of these bookes,
gathered out and layed before them in this our
breefe answere, wilbe sufficient to worke dislike
in them of their doyns in this behalt, which
was a principal reason amongst others that mo-
ued vs to wryte the same for that this answere
shal principally consist in laying before them
their owne sayings in these bookes with a
word or two of aduertisment to make
more deep and ful reflection ther-
of. And this shalbe sufficient
for the Preface.

ABOUT





ABOUT THE TITLE AND PREFACE

of the Hope of peace.

THe title of this third book (for so we thinke it be in order) standeth, as before we haue set downe in these words: *The hope of peace by laying open such doubts, and manifest vntruthes, as are divulged by the Archpriest in his letter and answer to the booke which were published by the Priests.* And then followeth this sentence of scripture. *Veritatem tantum* Zachar. 9. & *pacem diligite.* Loue truth only and peace. And lastly is sayd: *Imprinted at Francsford by the heyres of D. Turner, 1601.*

This hath the first page, wherby a man may easily gesse at that which is to follow, and wonder at the fond & passionate proceedings of our brethten in these their distracted agonies. For first who doth not see how contrary a meanes it is, to make or hope peace with their Superior, by taking vpon them to impose on him and divulge against

About the
title of the
booke.

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against him so many calumniationes of so manifest vntruthes which neuer can be proued? And againe to name him heere as by contempt (*The Archpriest*) without any Reuerence or respect at all? Secondly why they should combyne heere together against him in this title, *doubtes and vntruthes*, we do not see the reason, for that he sheweth no doubt in the points he toucheth in his said letter heere impugned, which letter also being wrytten to his assistants, and by them to all other Catholiks, we fynd no reason, why they should rearme it *an answer* to their former two bookes, and much lesse reason or truth do we fynd for them to cal themselues *the Priests*, as who should say, they were the body of our priests or Cleargie, and not a few deuided men from the rest, whose doings are vtterly misliked and detested by the better & greater part of our Cleargie.

And as this is affirmed by them without reason or fondatiō, so much more without reason is brought in the text of Zachary following, *Veritatem tantum & pacem diligite*, truth only and peace do yow loue, wheras they shew to loue neyther the one nor the other, but to impugne both peace by their contentions, and truth by their assertions;
and

for the Cathol. Ecclesiast. Hierarchie in Engl. 2
and for the second let all doings hytherto
testifie. For the first, which is truth, let the
next woords ensuing be considered, wherein
they say: *Imprinted at Frankeford by the keyres of
D. Turner: wheras the booke is knowne to
haue byn printed in London by the fauour
of the Bishop and permission of his pursu-
uants: and consequently they who do not
blush, but glory to viter so notorious an
vntruth in the very first front of their
booke, we may easily see whether they
loue truth only or no. And so much of
this.*

There followeth in their Preface to the About the
Reader whose beginning and first entrance preface to
is set downe in these woords: *Two bookes (say* the Rea-
they) haue byn lately set forth by the Priests in ne- der.
cessary defence of their good name and fame which Page 1.
*Were and are to this day so irreuerently played vpon,
as people of all professions, fooles and phisitions,
make vp their morning and evening meditations
With the most vnciuil tearmes they may deuise
against them. Lo heere a graue beginning
to a serious worke in defence (to wit) of the
priests: by the figure antonomasia, as though
these were eyther all the prielts or farre the
greater part, or the most eminent priestes
of all England, for otherwayes without
some of these caules it must needs seeme
greate*

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great arrogancy and presumption ioyned also with euident vnt ruth to say (*the priests*) in all their wrtings.

But let vs beare with this presumption, let them comfort themselues with the name of *the priests*, euery man knoweth wel what priests they bee. and that these, *the priests* do signifie the distracted priests from the rest, that haue set forth the late scandalous & editious bookes. But whereas it is said here further that these (*the priests*) haue set forth two bookes in the necessary defence of their good name and fame. VVe must needs answere that for the necessity they had to take this in hand, we know no other but the force of their owne passions, and for the defence or offence they haue made to their owne names & fames by this way of libelling, we remit it to the discreet reader to iudge, remembering therewithall a Story that is recorded in one of our ancient wryters euther of King Edward the confessor or some former king who being complayned vnto by a certayne woman with great vehemency that another had called her skold, i he being conuented and not able to proue it, she was condemned to pryson, but she replied saying: wel then I must to pryson not for that I haue spoken vnt ruth,

A tale of a
skold vwith
Edward

for the Cathol. Ecclesiast. Hierarchie in Engl. 3
vntruth, but only for lack of a witnesse;
wherwith the king being moued said in
good sooth I thinke yow haue reason and
that in this matter I may be your witnesse
for that this woman in accusing yow & de-
fending her selfe, hath proued her selfe a
very skold indeed. Thus said the K. & the
parable needeth no great application, for
we thinke euery man wil vnderstand it,
and our brethren are like to haue the same
successe in the end, if we be not decey-
ued, which we leaue to the euent and trial.
But yet we cannot omit to note heere the
comical veyne of this first *exordium* about
fooles and phisitions, and their *morning and*
euening meditations more fit for a stage, then
for so graue a subiect as this is. But hereby
may the spirit of the wryters be discerned
since they left of to vse perhaps their old
accustomed morning and euening medita-
tions when they were vnder the Iesuites.

And if yow wil see more of this kynd
mingled with some sauour also of impiery
(wherof tasteth not a litle; this very iest
of morning and euening meditations) do
yow read that which foloweth about the
Iesuits (their old masters and Fathers in
tymes past) in the very same page. *The Iesuits* *Distinct. 12.*
(say they) *might haue played with their Canon*
vpōn

Irreligious
 scoffing at
 Ecclesiasti-
 cal Canons.

Page 3.

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upon such as resisted the Apostolical decrees and without blame haue made a breach, yea vtrly haue ruinated those, Whome in such cause they should assault. &c. And againe a litle after: F. Lister being alwayes ready with his Canon: Nul- li fas est vel velle, vel posse transgredi A- postolicæ sedis præcepta. It is not lawfull for any to be willing or able to transgresse the precepts of the sea Apostolike, With the which he and his fellow Iesuits and the Archpriest also are perswaded that the priests are shaken, yea and brought to viter ruine.

Heere (lo) who seeth not that these men by scoffing at Canons, which are no- thingels but ecclesiastical rules, meane to liue vnder no rule at all but do speake as contemptiously of them as if they were brasen Canons. And as for F. Lister whome heere they name and deryde for alleaging an Ecclesiasticall Canon euery man wil see the immodesty therof, considering how many yeares the said Father hath read both philosophie and diuinity with great co- mendation in other countreyes and it can- not be presumed that the wryter of this book may iustly be marched with him in comparison of learning, though he wan- tonly scoffe at him as yow see.

More also of this spirit may be scene in
the

for the Cathol. Ecclesiast. Hierarchie in Engl. 4

the rest of the preface; for when he wil describe those that mislike and speake against this breach and diuision made by them he numbereth them vp by diuers members in these woords: *Some of them* A skilful
sing spirit
fallen vpon
some
priests. Pag. 2
(sayth he) *eyther immediatly or by others haue dependance of the Iesuits; some for want of other inuention; some to keep their tongues in vre: some to try who can utter most despiseful speeches: some to wyn all to goe one way, do follo^w their damme, & crow after kynd least their spiritual guides and grand fathers should abandon them as misgotten broods, & while they all euery one at his que, play their parts like shrewd boyes; while they bite, kicke, and scratch, and cry that they cannot be let alone; they make a shew as though they would gladly imbrace a peace. Thus these graue men wryte. Let euery sober man iudge of what spirit this stile and phrased may come. And somuch for their preface.*

ABOUT THEIR AN-

swere to M. Blackwels admonition.

WHen our Reuerend Superior M. Blackwel saw to his great greefe the first two bookes of these men to come forth, the one in latyn called *Declaratio mutuum, &c.* (being only indeed an inuectiue

B

and

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and most scandalous libel) the other in English intituled. *A Copy of certayne discourses, &c.* not farre different from the same kynd, and contayning many temerarious, false and scandalous propositions as wel in matter of doctrine as about the actions of our Superiors; he could not tel what better way to take for the present, then first to complaine to God of so violent and Shameful disobedience and scandal giuen to the world, and then to wryte a breefe & effectual complaint and aduertisement to his assistants and by them to all other Catholikes how they should beare this great scandal offered. And to the end, that each man may see with what fatherly spirit it was wrytten, we I hal heere set downe the first part of the said letter, whose words are these:

MY VERY REVEREND,
and very louing Assistants.

Page. 7.

” **T**O my great sorrow two bookes haue
” byn set out by our brethren whome
” all yow loue in the bowels of Christ, and
” whome I haue sought by all fatherly me-
” nes to wyn & reduce to vnity: great reason
” it had byn that a thing propounded to the
Pope

for the Cathol. Ecclesiast. Hierarchie in Engl. §

Pope his Hol.^{ty} should not with so great scandal of our cause and ioy of our aduersaryes haue byn first divulged to all sorts of people, before it could possible come to his sight and censure, and perhaps neuer ment to be presented to him, although meanes must be made by me, that it may come to his reading and the vew therof wil greiue him much, because he loueth vs and euery where desireth to haue peace.

It cannot be liked of that we should wryte one against another, and therefore no other answer shalbe sent now then this. And my desyre is that all good Catholikes according to their duties do thinke wel of their Superiors: and if they haue any doubt, do suspend their iudgméts, vntil they heare the ful decision of the cause, for heerein is touched the credit of all Superiors in the world, &c.

Thus the good man wrote, and then reducing all their complaints to six heads or general poynts, he giueth a reason in a word or two of euery one of them, but in such mild and charitable termes & manner of speech as a man may easily therby as in a glasse discern his mansuetude togeather with a most tender and pious affection of his fatherly hart to vs all, but especially to-

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wards our discontented brethren whome so gently he nameth being so greuously injured and wounded by them. But what answered they thinke yow and in what stile? yow shal heare by their owne woords, for thus go the very first lynes of this their new reply vpon him.

Page 11.

How dan-
gerously
the discon-
tented do
vvaile the-
selues a-
gainst a
rocke,

Matth. 7. 16
Luk 8.
1. Cor. 10.
Rom 9.
1. Pet. 2.

In these letters (say they) *of the Archpriest* are so many and dangerous rockes, against which not also geather sensles people waste themselves, as it cannot be deemed a labour blame-worthie so to disconer them as such as wil may perceauie them; before their case become desperate. Thus they wryte. But what they meane we must leaue to the Reader in great part to gesse, for we confesse that we cannot fully reach vnto it: only we must tel them that the mention of a rocke on which men waste themselves, seemeth not prudently to be brought in heere and applyed to their Superior, seing that Christ calleth himself a rocke, against which whosoener beatech shalbe crushed. And so he calleth also S. Peter, that was his highest substitute, a rocke, and consequently all other spiritual gouernors vnder him, are Rockes of whome he said, *qui vos audit, me audit, qui vos spernit me spernit*, he that obeyeth yow obeyeth me, he that contemneth yow con-
temneth

for the Cathol. Ecclesiast. Hierarchie in Engl. 6
temneth me. So as the Archpriest in that
he is our Superior and pastor being also a
rocke, and our brethren beating so vehem-
ently against him, very plaine it is, that
they are in great peril to waste themselves,
and to make their case desperate in the
ende, if they desist not. And if this be their
meaning in these words it is much against
themselves as yow see, and if it be not they
must explaine themselves further, and yet
remember in the meane space that this is
one sense and meaning also, and a very true
inference of their deeds, whatsoeuer expo-
sition of their woords they may make.

And to the end yow may yet further see
and consider how wilfully they beate and
waste themselves vpon this rocke of their
Superior, that is to say how disdainfully
and contemptuously they handle this their
spiritual Father; harken how they iest at
the words vsed by him; wherby he calleth
them *most deare brethren* as also at his *Fatherly*
affection professed towards them. For thus
they answer: *Let his fatherly loue and care*
of his deare brethren (as he tearmeth vs) be measu-
red by his carriage towards vs, &c. And then
againe a litle after applying those words of
Christ vnto him out of the gospel: *If any*
of yow do aske bread of his Father, wil he giue him

Their deal-
ling and
speeches
towards
the Arch-
priest.

Pag. 11.

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Very con-
temptuous
speech a-
gainst a
Superior.

Page. 26.

a stone, or if he aske him for fish wil he giue him a serpent, or if he demaund an eg wil he reach him a scorpion: Thus they say skoffing, as though they had receaued nothing but stones, serpents, and scorpions from M. Blackwel. VVho seeth not that passion heere ouer beareth iudgment and modesty and all other good respects.

But yet they go further against him, & wil needs charge him both heere and in all their other libels and inuectiues with a certayne fraud and doublenesse vsed by him (as they say) at the very first publishing of his authority to M. Colington & M. Charnock who are both accusers and witnesses therof, affirming that he said he had certayne instructions from Rome annexed to his commission, which conferring with them, he after confessed (as they say) that all were not made in Rome but some in Englād by vertue of those which came frō Rome, geuing him authority to make particular orders or instructions to his Assistēts or other priests as he should see occasion conforme to the intention, end and purport of his commission. And albeyt he confessed thus much playnely to them, as themselues deny not, & that soone after hearing thē to fauil vpon it, he explained his meaning by
a letter

for the Cathol. Ecclesiast. Hierarchie in Engl. 7
a letter the 2. of March 1598. which them-
selues do heere set downe, yet all this wil
not serue to stop or stay there cryes against ^{vvilful}
him. And albeyt they seeme to be weary ^{vvrangling}
at length or somewhat ashamed at least to ^{against}
follow any further another cry which the ^{their Super-}
same two accusers had rayed vp also
against him (for it seemeth they were sent
to him of purpose to catch him in his
words) about an heretical proposition said
to be vttered by him, in that he tould the
that they could not appeale from him in
some points, which calumniation being
often repeated in their other bookes, in this
it is not so much as touched to our remem-
brance: yet this other of his double dealing
being as palpably false as the former, is
often heere brought in and vrged; but he
that considereth their rash irreuerent and
passionate proceedings, & laying all other
argumets, proofes and probabilities aside,
wil pōder only but the difference betwene
the accused and the accusers in this case
shal quickly satisfie himselfe.

And so the reuerend Archpriest hauing
fully satisfied this calumniation by his let-
ter before mentioned of the 2. of March,
he chaūced to vse those words of the psalme
touching his owne deliuerance from the

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Psalm. 74. *flaunder: liberatus est à laqueo venantinm & à verbo aspero.* I was deliuered from the snare of them that hunted after me, and assaulted me with iniurious words. To which these me answering very irreuerētly say, thus: *The*
pag. 26. *plaudite in the end with a psalme might haue byn*
Wofham- *vsed vpo some greater victory then this poore slift*
fast spe- *was, &c.* But to say the truth what but vntruth is
ches. *to be expected in the maintenance of that which*
was begotten, bred, brough forth and nursed
with vntruth. Marke their dutyful speach
towards him and of his whole authority
yea after his Hol. hath so cleerly confirmed
it by his letters Apostolical auerring it also
to be his owne mynde wil order and deter-
mination. VVe hope they wil not continue
in this obstinacy, when they shal come to
see the second Breue, for which we shal
pray, and thus much shal suffice concer-
ning their immediate Superior the Arch-
priest.

Contemp-
tuous be-
hauour
towards
Card. Cae-
tan.

As touching Cardinal Caëtan our Prote-
 ctor, of whome his Hol. saith in this Breue,
 as before yow haue hard, *Sanè vestro superiori*
vos submittere atque ei obedire debebatis, truly
 yow ought to haue submitted your selues
 to your Superior and to haue obeyed him.
 Besides al other iniuries & cōtéptuous spe-
 ches vsed against him, his letters, doings
 and

for the Cathol. Ecclesiast. Hierarchie of Engl. 8
& authority, in the other English book named the Copy of discourses, &c. (wherof some parte is handled in the Apologie) they omit not also heere to play vpon him, his credit and authority about the institution of the said Achpriest; after their wonted manner notwithstanding the Popes open declaration by his former Breue of the 6. of April 1599. had declared expressely (as he doth now againe by this later Breue of the 17. of August last past) that all which the Cardinal ordayned by those his letters, was by his particular commandement, wil, notice and direction, and therfore to haue byn obeyed as from himselfe. Cap. 11.

All which notwithstanding yow shall heare now what they wryte heere againe: The Cardinals letters (say they) came without Pag 28. not only a confirmation from his Hol. but also without sufficient testimony to bynd vs to accept thereof, being so great a preiudice to many, in which case a Card. testimony doth not bynd any to beleeue that which is affirmed by him; much lesse if it evidently contayne falshood and suppose nothing els but falshood for the foundation; as this doth. And againe in another place they wryte skoffingly thus: They say that the authority (of the Archp.) was confirmed with three letters of Pag. 32. a Card. and not only a Card. but a Protector, and

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not only a protector of a Colledge, but a protector of England. Let vs graunt that we saw 3. letters of such a Card. although in very deed there were but two shewed vnto vs, &c. Let vs (I say) graunt that we saw three, let vs say thirty, & stand to the iudgment of learned men and the cause is ours; that is to say we were not bound to giue credit to so exorbitant a matter, and so preiudicial to many wel deserving of Gods Church vpon the testimony of a Card.

30. Letters of a Cardinal are not held sufficient to giue credit vwith these men.

Vndatiful speches concerning his Hol. authority.
*Cap. 2. & 11.

Thus they wryte touching the Card. and his letters; but how beare they themselves touching the Pope & his letters? Surely we canot but blush to bring it into consideration, which yet is handled somewhat largely in the *Apologie. And if we consider deeds and not words, yow haue seene by experience, that notwithstanding al their fayre promises to stand to his Hol. determination about the said Card. letters, and the authority of the Archpriest therby instituted whensoever they should appeare; yet when the forsaide Breue came indeed, and determined all against them and confirmed euery part and parcel of the said Card. letters, though for a shew they seemed to accomodate themselves for a tyme, yet soone after, they brake forth againe and set to wryting and examining the said Card. letters

for the Cathol. Ecclesia. Hierarchie of Engl. 9
letters more then before, reiecting and dis-
crediting the same withall manner of con-
tempt; and so they do now in these later li-
bels, as though his Hol. had neuer allowed
or confirmed them.

Nay further for the desyre they haue to
impugne these letters of the Protector con-
firmed by the Pope, yow shal heare what
they say of his Hol. letters themselues: The
office (say they) of a Protector stretcheth not it Pag. 34
self further then the court of Rome, as may be ga-
thered out of these Woords of the Breue; Nationis
Anglicana apud nos & Apostolicam sedē Protector. A very
fond Ca-
uil.
Protector of the English nation heere with
vs and with the Sea Apostolike, and this
phrase in the Breue doth not make him Protector
of the English nation if before he were not. But
put the case in the best manner and with the most
advantage, we did no otherwise then we might
haue done if the letters had come from his Hol. for
we made no demur, but with mynd to giue a reaso-
nable cause therof, which is lawfull for any man
to do.

In these words two things (as yow see)
are handled: first their restraint and decision
about the Protectors authority with the
reason and prooffe therof: secondly their
owne authority to demur vpon the Popes
letters whensoever they come, and the cō-
mission

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mission they giue to all others to do the same: For the first they say that the office of a Protector stretcheth not it selfe any further then the court of Rome, which they proue by the words of the Popes Breue it selfe: *Nationis Anglicana apud nos & Apostolicam sedem Protector*. Protector of the English nation with vs, and with the Sea Apostolike, and to help the matter they do ad of their owne in their English translation the word (*heere*) which is not in the latyn, to the end it may seeme to tye the Protectors office to the place it selfe, which is; most absurd to any man that wil cōsider the meaning of these words, which is; that the Protectors office is giue ouer any natiō order of religiō or the like, to protect and defend them in all occasions with his Hol. and his successors (vnderstood by the words *Sea Apostolike*) whether it be in the court of Rome or out of Rome. For whē the Pope lay at *Auinion* in France (for examples sake) yet was the office of Protector also in vse, and when Card. Caietan our late Protector was legate in France and Polonia, his office of Protectorship ceased not whensoever he would deale in any matter, albeyt for occurrent necessities he left a Viceprotector in his place at Rome; and when the Protector

A very
found ar-
gumēt for
restray-
ning the
Protectors
office.

for the Cathol. Ecclesiast. Hierarchie in Engl. 10
rector of any religious order doth wryte
into Spayne or any other forren countreyes
about any busines belonging to his office
we do not thinke that those religious men
or others wil dare to answere (as our bre-
thren do) that his office stretcheth no fur-
ther then the court of Rome. And this is
sufficient for this first poynt, which see-
meth to include both folly and audacity.

And for the second about demurring
vpon his Hol. letters, we iudge it to be of
much more importance and farre more
perilous, yea temerarious doctrine. For yf it
be lawful for any man (as our brethren
heere auerre) to demurre vpon his Hol. letters
With mynd to giue a reasonable cause thereof after-
wards (which euery man in his owne sence
wil seeme to do, especially when it tou-
cheth his owne cause) what end wil there
be of stryfe? what obedience? what resi-
gnation of willes, and iudgments to our
Superiors commandements? who wil not
demurre? who wil not doubt, differ, and
discusse his Superiors commandement?
which S. Bernard sayth are effects of playne
disobedience in them that vse them yea
though afterward they should obey and
exteriorly fulfil that which is commaded;
yet (sayth that Saint) yf they retayne stil
their

VWhether
men may
demurre
vpon the
Popes let-
ters.

Bernard. in
Serm. 3. de
circums.

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their former iudgment against their Superiors order, *non est* (sayth he) *virtus obedientia, sed velamentum malitia*. It is not the vertue of obedience but the vaile of their malice, which point how neare it agreeth to our brethren their sleight outward obedience at the first comming of the Popes Breue, shewing for a tyme that they did accept it and would obey the contents therof about the institution of the Archpriest, and yet retayning stil their former iudgmēt against it, as appeareth by all their later bookes & wrytings, impugning the same as eagerly as before, if not more; this (I say) we leaue both to their owne consciences to consider and reflect vpon, and to the discreat reader to iudge therof.

But to the end we may not be thought to be ouer seüere in this matter, and to vrge our brethren with remerations and irreuerent speches against his Hol. authority more then needeth, though we presume verely that these things do not come so much of themselves and their owne iudgments as partly of passion & oversight and partly also or rather principaly of desyre to please those their Protestant frends, with whome of late they haue linked themselves. And to the end that our said brethren may
be

for the Cathol. Ecclesiast. Hierarchie in Engl. 12
be the more ready and provided to answer
this doctrine at Rome when they come,
thither, (seing they giue out that they
meane to take that iorney) we shal heere
touch bresly some few places of their other
larger English book, which they cal, *The*
Copy of discourses, &c. concerning this poynt.

For yow must vnderstād, that of the foure
bookes hitherto come forth, two are in la-
tyn, and two are in English; and in the la-
tyn they indeauour to speake his Hol. sayre,
making their inuectiues only against o-
thers, for that these bookes may be vnder-
stood by strangers, and by his Hol. himselfe.

*Foure se-
ditions
bookes.*

But in the English bookes which must
go amongst our people they seeke to
serue their frends, My L. of London, M.
Vade and others, by calling in question
or diminishing what they can his Hol. Ec-
clesiastical iurildictiō, wherunto they make
a way in their very first Preface, when they
say : *Those who are so ignorant must be taught, &*

such as are contented at this tyme to make shew of
so grosse ignorance must be put in mynde, that au-
thority is not an infallible rule of truth in all who

*Prefat. lib.
Angl. Co-
pyes of dis-
courses,
&c.*

haue authority, and consequently that no man is
bound in all things to beleue or execute what euery
man in authority ouer him shal put vpon him. In
how many things not only Archp. but their superiours
also

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also the Archdeacons and other of higher degrees haue done amisse, and swarued from the truth? & Who vpon earth is warranted from erring, but one? and not he in all things, &c.

By this discourse you see whether they tend, and what foundation they lay for the same. For seeing that all Superiors may erre in their ordinations, and his Hol: also in some things (as they heere say) how can our English people assure themselves but that this institution of the Archpriest, was one of the things wherein he might erre? & that this *promissa* is craftily set downe to inferre that conclusion, especially whe they shal reade euery where in the said booke no lesse contemptuous speches and censures vsed by them against the subordination it selfe after the Popes Breue came forth in confirmation therof then before, notwithstanding the said Breue auerreth the same & affirmeth it to be his Hol. owne ordination and institution by his owne proper motion and so commaunded it to be held and taken. And yet after all this do these our

* Copies of brethren againe in their later* bookes cal
discourses, it ^a exorbitant, and altogether dissonant to reason:
&c. ^b an afflictive Authority without any vility at all:
^a Pag. 30. ^c an authority that did beare euident suspicion, I
^b Pag. 35. might say, euident prooffe of manifest surreptions
^c Pag. 29. procu-

for the Cathol. Ecclesiast. Hierarchie in Engl. 12
 procured contrary to the Canons of the holy Church,
 which prescribeth that priests should haue the ele-
 ction of their Archpriest. And yet Further: that
 this institution carryeth euident remonstrance of an
 intollerable burthe without any comodity at all; &
 not without manifest suspition of a playne plot or
 stratagem to confound or take away all ecclesiasti-
 cal Hierarchie and ancient approved gouernment
 in our Church & an ordinance vntoheard of before in
 the church of God. And againe in another
 place: "this exorbitant deuise being both strange" Pag. 10.
 in the church of God, hateful of it selfe, and not
 to be exercised in our countrey in these tymes, &c. Pag. 142.

All which tearmes and some worse are
 renewed and repeated againe in this later li-
 bel of Hope of peace, wherof yow haue heard
 some before, as namely this; that the institu-
 tion of the Archp. was "begottē, bred, brought
 forth & nursed with vntruth: & a matter thrust
 vpon vs, vpon most wicked and false suggestion, &
 with more authority in some sort then euer any
 creature had." f Hope of
peace.
Pag. 27.
Pag. 32.

VVe omit many other such strange and
 hyperbolical speeches of these our brethre,
 vttered as it seemeth in the highest heat of
 their passion, but all tending to the dero-
 gation and condemnation of his Hol. wis-
 dome and prouidence, who was so much
 ouerseene or euil aduised in this act of his

C

as to

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Great
boldnesse
& vnder-
ful speech
towards
his Hol.

as to appoynt such an *extrauagant, exorbitant, vnrasonable, inconuenient and vnlawful authority, repugnant to the Canons of Gods Church, and greater then euer any creature had:* which belike is some diuine authority belonging only to God himselfe. But howsoever it be it cannot but sound infinitely to his Hol. default and disgrace; first to haue appoynted such an authority by the Cardinals letters, and then to haue auouched the same for his owne fact, and in euery point and parcel to haue confirmed the same by his owne letters, if the thing be such and so absurd as these our brethren do publish and print, & would haue men belecue.

Page 6.

But besides all this they cease not heere, but do impugne the same with English Catholikes in these their English bookes, and the Popes authority therein by diuers other meanes reasons and persuations, as for example they say: *this must be considered that by yielding to this present authority erected & directed by them, we shalbe drawne within the compasse and perill of all plots and actions whatsoever in matters of state practised by them, or any of them.* See how heere they would make odious and dangerous the ordination of his Hol. as a matter of plots, & not of religion, and yet further to the same effect they

for the Cathol. Ecclesiast. Hierarchie in Engl. 13
 they adde in the same page, that by the opinions
 of diuers men of iudgment in the lawes of our
 countrey this our case may and wilbe drawne with
 in the compasse of the Law of Præmunire. Lo
 heere these men seeme to be counselors,
 that can say it may and wilbe drawne, for that
 perchance themselues haue suggested it
 against other Catholikes: But do yow
 marke the reason, why it may and wilbe
 so drawne? Because (say they) it is an external
 iurisdiction brought into the Realme against the
 wil and notice of the prince and countrey. Do yow
 not see his Hol. ecclesiastical iurisdiction
 wholly here excluded by these good men,
 as external, vnlesse it be allowed by the
 prince and countrey, notwithstanding
 any difference in Religion? And do we
 maruaile that these men are fauoured by
 the counsel that wil publish such things in
 their behalfe against their owne religion?
 But let vs heare yet further.

A most
 naughtie
 and erro-
 nous as-
 sertion a-
 gainst the
 Popes au-
 thoritie.
 Pag. Ibid.

Shal we, say they, (speaking very disdain-
 fully in a certaine place) to save the Pope from
 false and iniurious reports (as F. Persons preten-
 derth) say that the Pope was ignorant of this saying;
 He who loueth daunger shal perish in it, and like Eccles.
 sycophants affirme that his Hol. may do what he
 wil. Consider we pray yow (good readers)
 what manner of speeches these are, and yet
 C 2 further

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Page 12.

further having discredited the Cardinals letters what lay in them about the institution of the Archpriest calling into doubt, whether they were true, false or fayned, when the Popes Breue came out to make them good, these men after a litle outward curtely made to them in the beginning for fashions sake, they beganne soone after to picke quarrels also to the credit of the said Breue in these words: *After that F. Persons had procured (God knoweth out of what office) an Apostolical Breue in confirmatiō of the Archpriests authority, &c.* Lo heere the Popes Breue called in question whether it were not forged.

Hope of
peace.
Page 13.

And to the end we may not erre, for what purpose this was wrytten, they do expound themselves playner in this later book, saying: *A Breue may come from diuers places, and be called an Apostolical Breue and his Hol. no whit acquainted therewith, and there was no smal cause to suspect so much of this, &c.* So as yow see these our brethren both thinke and affirme what they please, of all men & matters, without exception; but especially their dryft seemeth to be in these later English bookes (hauing perhaps so agreed with their patrons) to diminish the authority and credit of their supreme Pastors doings.

And

for the Cathol. Ecclesiast. Hierarchie in Engl. 14

And for that we do so often name and insinuate their patrons and their dealing with them in preiudice of Catholike Religion, no man must thinke that we do it vpon bare suspitions only, for we haue it by most authetical proofes both of their owne side, and otherwise, wherof if all other did faile, M. Bluets owne letter to M. Mus h vpon the 2. of Iuly last past is a sufficient witnesse, where he professeth *that he had dealt both with their Honors, and with Caesar* (to wit her Maiestie) & laid the fault where it ought to be, that is to say (as yow wil easily imagine) vpon the Iesuits and other of their side. Diuers other poynts also he toucheth in that letter, which being handled more largely in the *Apology, shal not need to be repeated heere againe. * Cap. 13.

How the
disconten-
ted do
deale with
the enemy
and do in-
deauour to
defend it.

And this poynt of their dealing with the aduersary is so certaine, as they begin at length not to be ashamed or blush therat, but rather to glory and defend it (for these are the degrees of synne, according to S. Augustine, first the temptation, then the fall, then custome, and lastly defence therof) August. de
Symb.
And if yow wil heare how hadsomly they do defend it in this their last booke, harken to their owne words, and yow shal heare substantial learned and pious doctrine. And

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Hope of
peace.
Pag. 13. &
14.

Luc 9.

Strāge do-
ctrine a-
bout ioy-
ning with
aduerla-
ries of our
faith a-
gainst Ca-
tholikes.

therefore (say they) feare we the lesse, that hereby we may be charged to giue any scandal to our friends or ioy to our aduersaries, no man being to be accounted a friend, which should take offence where no cause is giuen, or to be esteemed our aduersary who would ioy at our good, or the furtherance of any honest cause, how contrary soeuer he may be to truth in some other kinde: Præceptor vidimus quendam in nomine tuo eijcientem dæmonia, &c. Master (sayth S. Iohn to our Saviour) we saw one cast out diuels in thy name, & we forbid him because he is not of our company, and Iesus sayd vnto him, do not forbid him, for he who is not against you is with you. Shal we then call them aduersaries who shal reioyce at their reliefe who are vniustly oppressed, & not rather pray, vt iustificentur adhuc, & thinke our selues much bound vnto them whosoever they be who shal fauour and further vs in our iust cause, &c.

Behold heere their dealings with the aduersary of our faith substantially proued, for that one not following on with the Apostles after Christ (for so the words of the text *non sequitur nobiscum*, do import) vsing the name of Iesus to cast out deuilles (and perhaps he beleeued though he followed not) was willed to be let alone and not forbid; by which these men would inferre as it seemeth, that Protestants concur-

ring

for the Cathol. Ecclesiast. Hierarchie in Engl. 15
 ring with them to persecute and cast out
 Iesuits and their friends, are not only to be
 let alone, but also to be holpen and assisted
 by them, yea to be set on by them, which
 goeth farre beyond the example alleaged,
 for he was only forbydden to be let alone
 casting out diuels in the name of Iesus; but
 in this other case though our brethren
 seeme not to be ashamed to accompt Ie-
 suits for diuels, yet they cannot say that
 Protestants seeke to cast them out in the
 name of Iesus, but rather against him, seing
 they hate them for religions sake. So as no
 man can but wonder (we trow) at the im-
 piety of this application of the forsaide scri-
 pture as also that our said brethren are not
 ashamed in this place to say and wryte
 that they may vse the help of any whosoever
 they be that wil help them in their cause ta-
 ken in hand. And they are so resolute in
 this holy doctrine as they doubt not, as it
 were, to anathematise any man that wil not
 stand with thē therein. For thus they wryte
 a litle after.

And if the priests haue byn compelled to this hard Pag 16.
 choise, as eyther they must sustaine infinite iniuries
 & obloquies or redeeme thēselues in this sort from
 so vnderferued an oppression, no Superior in the A very as-
rogant
speech.
 World can iustly find himselfe touched in credit, but
 such

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Ephes. 6. *Such Whome the Apostle calleth, Principes & potestates mundi, rectores tenebrarum harum; Princes and powers of the world, and gouernors of these darknes. And is this true indeed (good brethren) that no superior in the world can thinke himselfe touched in credit by this your dealing with heretikes against Catholikes, but that he must needs be accompted a prince of darknes? Is there no exception at all with yow? what if his Holines that hath brought yow vp in his Seminarves to fight against heretikes should thinke his credit touched, in that his schollers and priests should deale thus the one against the other, and yse the help of the comon enemy to afflict their brethren, must he needs be held a prince of darkenes for this? what do yow say to the Church Canons, & to the Bulla Cane that excommunicate all those that are fauorers of heretikes in their designments or conioyne themselves to them in hurt or prejudice of other Catholikes or Catholike religion? must all this come from the prince of darknes? what malepart kind of wryting is this?*

And albeit some perhaps may excuse the matter as though this coniunction were not directly to the hurt of the Catholike religion,

for the Cathol. Ecclesiast. Hierarchie of Engl. 16
religion, yet euery man seeth that by consequence it is, seing heresy is strengthened by our owne diuision, and voluntary weakening of the Catholike party in their fauour.

Many other poynts there are of as great absurdity and smal truth or piety handled in this later booke, which were heere to long to repeat or refute though indeed they be such as their very repetition were a sufficient refutation. As for example they go about in one place to prooue that this their scandalous breach, libelling, and ioyning with the enemy cannot be accompted dishonorable to thē nor the Catholike cause which they shew in these woords: *Is it to be thought (say they) that Gods cause can suffer dishonor in any course which is necessary for the recovery of his priests honor?* And doth he not wel deserue to be robbed of all that he hath, yea and basted vntil his bones rattle in skin, who vpon enuy, that an aduersary should ioy, would omit a necessary defence for his owne releefe? would there not be as many booters as hearers of one persuading another to let a third take away all his lands and goods, rather then to bring it to a publike trial vnder coulour of a thing not to be liked, that one should plead

Page 15.
In any course.
Bones rattle.
Vpon enuy.

C 5 openly

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„ openly against another? would theeeues de:
„ syre to meete with better *cope mates* when
„ they would enrich themselues, or refuse a
„ trial where such iudges should sit vpon
„ the bench? It falleth out many times that
„ with lesse daunger, a man may take a
„ beare by the tooth, then a wake a sleeping
„ dog, &c.

Thus they soile the doubt, and answere
the obiection: and if yow vnderstand not
all their obscure sentences and similitudes
heer vsed (which also we do not) yet is
their drifte and principal meaning euident
inough, to wit, that no course can be dis-
honorabie to Gods cause where theyr ho-
nour is sought, nor for enuy of enemyes
ioying, is any thing to be omytted that
may be profitable. But how contrary to
this was the spirit and iudgemēt of S. Paul,
who doth so greatly exaggerate the daun-
ger of scandalizing any one of our brethrē,
for whome Christ died, as he said; *that he*

1. Cor. 8.

Would rather neuer eat meat then do it. And
Christ himselfe goeth further in that mat-
ter saying; *that it were better suffer death in most*
hideous manner (to wit with a millstone at
our neckes to be cast vnto the Sea) *then to*
scandalize the least of them that beleue in him,
that be our euen Christian, and Catholike bre-
thren.

Matth. 18.

for the Cathol. Ecclesiast. Hierarchie of Engl. 17
shren. So as this other diuinity that it may
be done for sauing of our credit, maintay-
ning our good names, and other commo-
dities, was not then knowne, and commeth
now downe from a contrary spirit, and
master to Christ, and S. Paule.

Another obiection they frame vnto them-
selues, as made, and most seriously vrged
(as their words be) by others, which is:
that the fathers of the Society hauing byn masters,
teachers, and bringers vp of most of them all, be-
yond the Seas, they ought to be better handled and
more respected by them. VVhervnto they an-
swere with a long skoffing discourse (for in
this they take themselues to be masters)
saying: *that by this argument, euery one whosoe-* Pag. 11.
uer is no schoolmaster or trayner vp of youth, yea all
princes, must yeld themselues to be vnder the go-
uernment, not only of those who were somtymes
their schoolemasters, but of euery petty schoolma-
ster, &c. VVho doth not see the fondnes &
immodesty of this childest euasion? Yf Plato Plat. in
Timeo.
might be iudge in this cause, who said that
we owe more to our Masters then to our
Fathers, or all the ranke of Ancient Do-
ctors, who affirme that our band is greater
to spiritual then temporal parents; this pe-
tulancy of our brethren would quickly be
condemned. But let vs go further.

They

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Page. 20.

They say in another place, talking of the troubles of the Roman Colledge, thus: There haue byn as many visitations on the behalfe of the students, as of the Iesuits: and as for the superiors I haue seene a letter of F. Persons owne penning dated the 5. of April 1579. wherein he sayeth that perhaps some one mans actions in the gouernment of the Colledge of Rome, were not so much to Cardinal Allens liking, &c. Suppose all this were true as it is heere set downe, what followeth therof, or what can be inferred against the Superiors, or in fauour of the troublesome? Yet must yow vnderstand, that he which alleageth these woords out of F. Persons letter, falsifieth the same in diuers poynts, as yow may see if yow read the letter it selfe. For F. Persons only sayth (to an obiection of others, that Cardinal Allen dysliked the gouernmēt of the Colledge) that it might be in some particular poynt about this or that thing, to be done, or not done, he might dissent in iudgment from some one Rector of the Colledge, as any other man also might; yea the Prouincial and General themselves sometymes & in some particular points may haue different opinions from the Rectors. And yet this inferreth not that they disagree, and much more in the Cardinal. And as for the visita-

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visitations of the Colledge, though it be
clearly false which they say, yet importeth
it litle on whose behalfe they were made,
but whome they condemned or cleared,
which alwayes sel out against the trouble-
some schollers, and to the clearing of their
Superiors, as by the Registers and records
do evidently appeare.

There follow an infinite company of
other vayne fond, but yet malicious, obie-
ctions and exprobrations, partly in the same
lease, and partly after, for that the whole
texture is but a tying togeather of one ca-
lumniation to another without any care
(as it seemeth) whether they be eyther true
or probable, so they detract from Iesuits, as
by the sequel you shal see. For first they
say: *that the rules & orders now in the Seminary* Pag. 20.
of Rome, were brought in by F. Persons, contrary
to his premisse, &c. But this is conuincd to
be false, by the subscription of two Cardi-
nals who set downe the new rules they
haue in the colledge vnder their owne hāds
as immediatly from his Hol. and they are
all both holy and sweet in the sight of ver-
tuous men, and of the schollers themselues,
and the blessed effects of peace, vertue, de-
votion, and learning which they haue
brought forth in the students, do tellifie the
same,

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same, more then the detraactive tongues of libertines can ouerthrow with bare words.

Cap. 5.

Further they say: *that there are new buildings indeed in the Colledge, made by the Iesuits, & namely F. Persons but yet few more then halfe so many students, as were before the buildings, and these few strangely deuided and debarred each one the others comfort, &c.* This is false and slanderous, and refuted sufficiently in the Apology, but more by euery mans eyes and vnderstanding, that know how matters stand: The new buildings serue for the schollers health and commoditie; the diminishing of the number commeth not of the buildings nor of the Iesuits, but of lacke of 300. crownes monethly which *Pope Gregory the 13.* gaue of voluntary and extraordinary almes, which his successors haue not continued. The schollers are not debarred of each others comfort, but liue in the highest degree of comfort and contentment which vertuous life can yeld: the tossing disorderly life, which these men would haue among youthes is comfortable for a tyme to such as follow sense, but bringeth ruine and repentance in the end.

They say further; *that Cardinal Allen in his later dayes mistiked the Iesuits, and therefore D. Haddocke did wyre after his death to Syr Francis Ingle-*

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 Inglefield: *Profecto bene mortuus est, si enim vixisset, & sibi & patriæ suæ maximum dedecus peperisset.* Both these assertions do want shamefastnes: for the first is refuted by the testimony both of the Cardinal his owne letters (as in the *Apologie is shewed at large) *Cap. 1. as also of all those that were most intrinsecal to him, and among them his nephew M. Thomas Allen alias Hesket, who hath wrytten to diuers therof against these iniurious speeches of the factious which we haue seene and read. And as for the second also we haue M. Doctor Haddeckes owne letters, protesting that it is a very false slander, for that he neuer wrote the thing it selfe, nor euer letter in latin to Syr Francis in his lyfe.

They say further: *the Seminaries in Spaine* Pag. ibid.
haue byn builded indeed by the Iesuits meanes With no smal somes of money, which perchance would haue ben much better, and With far more matts imployed in the releefe of pore afflicted Catholikes as wel of the latty as of the Cleargie, Who liued in exile, &c. Let every man iudge of these mēsdelyre to tax and carp at Iesuits, seing they calumniate also their best actions towards vs, some of them perhaps hauing byn brought vp themselves in the Seminaries they repine at, and for those perchance,
 they

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they say true, that it had byn better spent to haue imployed their charges vpon other Catholikes abroad that would haue byn more grateful.

Ibid.

Page. 28.

But there followeth an enuious speech (condemning that which they cānot reach to themselues) against F. Persons in particular the erector of these Seminaries, to wit; *that he entred into other mens labors in setting vp the Seminarie of Spaine, and procured blankes for the schollers for subscribing to the title of the Infanta, &c.* But we vnderstand for certaine that both these calumniations are so ridiculous in the sight of all thē that know how matters passe, as they both laugh and blush in reading them: as is also the other tale brought in a litle after of a certaine cōference in Rome betwene F. Persons and M. Charnocke of mens names to be made bishops, and that *D. Barret, D. Ely,* and others were hindered by the said father. VVhich he hath testified by his owne letters (citing also diuers other good arguments of profe) that it is a most false and childish fiction, and that the same may be shewed most cleerly to this day both by many other wrytings brought with them, and yet extant, and their owne depositions vnder their hands & oathes.

And

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And finally to stand no longer in refutation of these tryfling, deuised, contumelious speches, yow shal find almost in euery other leafe of both bookes, whē they touch the institution of the Archprielt, that it was nothing worth for that it was procured vpon false, wicked, diuclish, and impious suggestion of discord betwene the priests and Catholikes, whereas there was no such indeed. And thus they repeat againe and againe without all modesty in euery place; whereas notwithstanding all men of reason and learning do know, that if some of the motiues wherby a prince is induced to make a law, should not be so, in all respects, as they are reported, yet that doth not make voyd the law it selfe. Secondly the Card. in his letter sayth no other thing of the dissentiō in Englād at that tyme, but that his Hol. & hee wel perceaued (by the late seditiōs of the Colledge and otherwayes) that *Sathan went about to put debate betwene Catholike English men, and betwene some priests also of the Seminaries which had byn hitherto captaynes and guides to all excellent vertues* for these are the Cardinals owne words. And now let the modest reader consider, how iustly or modestly our bretheren vpo these woords of the Cardinals letters may cry out euery where and exag-

D

gerate

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gerate this poynt, *for impious, false & diuelish information*: seeing the Cardinal in the same letter immediately after doth insinuate, that other reasons also had byn wrytten out of England and proposed from diuers priests, for the necessity of some subordination, and our brethren themselves cannot deny but that at this tyme there was a diuision begone both betwene Catholikes, priests and religious men, as wel for the matter of the pretended association, as also about the slaunderous *memorial* sent ouer by Robert Fisher, as in the Apologie is more larglie shewed; And how then is this word of *dissention*, (so prudently insinuated by the Cardinal) made so *heynous, diuelish, false and impious*? But men that wil haue clamors, must make them of smal matters.

VVel we shal end with one trick more of theirs, wherwith they end this book; and it is, that *F. Garnet* hauing wrytten to them a letter exhorting to peace, and telling them that he doubted not, but they sought the glory of God, and consequently would harken to the meanes, &c. they now wil needs take him at his word, and threap vpon him that he knoweth they seeke nothing els, but the glory of God, in all these
their

for the Cathol. Ecclesiast. Hierarchie in Engl. 21
their actions and scandalous attempts: F.
Garner (say they) knoweth we do seeke the glory
of God, and witnesseth so much in his letters dated
on midsummer day last past. Lo heere how sub-
stantially they prooue by F. Garners testi-
mony that they do seeke the glory of God:
euery child wil laugh at this, and so we
need to say no more of it.

ABOUT THEIR FOVRTH
book which is in Latyn, and intituled:

Relatio compendiosa turbarum, &c.

WE hauing byn ouerlōg in perusing
this English pamphlet of *The hope
of Peace*, we shal lacke tyme to stand vpon
the other in Latyn come fourth after, with
the title of *A compendious relation of troubles*,
which yet is longer then standeth with the
credit of the relators, seing it containeth
only certaine letters, discourses, instructiōs
and ordinations of their lawful Superiours,
vnto them, and their doubts, demurres,
delayes and tergiversations to the same,
without any true or sincere obedience for
the space of these 3. or 4. yeares, wherein our
said Superiours haue sought by all meanes
possible to giue them satisfaction, and cer-
tifie them of their wils and desyres to haue

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them quietly and peaceably to obey, and the other professing nothing els in words but to obey when they shal know their Superiors wils, yet nothing is done, but contention stil maintayned and increased; & now lastly for edification of the world, and iustification of their doyngs, they come forth with this Latyn declaration, laying open therby to all mens eyes, to the great care, patience and diligence of all kind of Superiors towards them for pacyfying of these broiles, and the litle effect therby wrought hitherto, wheras to humble and obedient men, one word had byn sufficient (yea the only signification of our Superiors mynd, expresse by any signe) to oblige vs to obedience, and fulfilling their commandements as all holy men do teach. And surely when we look vpon the bulk of this book, and consider the contents, we cannot imagin what reason (besydes only inconsideration and heat of passion) should mooue our brethren to set it forth to the world, seeing it exhibiteth to all mens view, so many playne precepts of lawful Superiors, and so little obedience vsed to the same: which that we may the better see and consider of (which it seemeth they did not) we shal runne
ouer

for the Cathol. Ecclesiast. Hierarchie of Engl. 22
ouer only the cheese parts and parcels of
the booke.

First then after a false inscription and a
feigned place of printing, with the printer
named vnder a deuised name (wherat our
brethren make no scruple) and after a pre-
face or two stuffed with most vnttrue and
iniurious assertions (wherof one is intole-
rable about VVisbich, as though for that
the far greater part of prisoners choosling
F. VVeston for their director in spiritual
matters against his wil, the Iesuits ment to
seeke therby the general dominion vpon
secular priests ouer all England, which
these men do resolutely auouch) after this
(we say) and some other notorious fals-
hoods in these prefaces, they come to set
downe the first Latyn letters of Cardinal
Caetan the Protector for institution of the
Archpriest by his Hol. expresse commande-
ment, wrytten the 7. of March 1598. And
after that they do annex six long reasons
of their owne, why they did not, nor ought
not obey, and diuers of them are inuented
of late, synce the said letters were confir-
med by his Holines. And had it not byn
more edification (I pray yow) to haue
thought of some reasons for obedience then
so many against it?

Relat. cōp.
Pag. 10.

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But now amongst these reasons the principal, and only indeed (if it had any probability in it) is, that they were not morally sure that it was his Hol. wil: and then presently against themselves they put downe another letter of, the said Protector of the 10. of Nouember the same yeare 1598, to certifie them of the truth: and after that againe for more euidence, they bring in his Hol. Breue of the 6. of April 1599. confirming the forsaide letters of the Cardinal and euery parcel therof, and yet notwithstanding all this they resolue not to say *quiescimus & obediamus*: let vs be quiet and obey: albeit at the first coming of the Breue they made some outward shew, but soone after, they brake forth againe, and instead of obeying they sent an offer of disputatiō to their Superior to try it by wrangling.

And after this againe is set downe in the same booke the letter of the two Cardinals *Caëtan* and *Borghesius* subscribed with their owne hands the 21. of April 1599. geuing sentence against the two Embassadors, M. Bishop. and M. Charnocke, appoynting that they should not go into England without expresse licence in these woords: *Sua Sanctitatis nostrorū, nomine eis ordinamus, ac in virtute sua obedientie, sub pena suspensionis à diuinis*

Ibid.
Pag. 17.

Relat. ea.
Pag. 82.

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quibus ipso facto incurrenda, alijsq; censuris, pe- The sen-
nissq; S.D.N. iudicio infligendis strictè præcipimus, tence and
&c. VVe do ordayne vnto them and com- command-
maund them straitly in the vertue of holy the two
obedience (which is as much as vnder gree- mellen-
uous mortal synne) and vnder the paine of gers.
suspension from the function of holy or-
ders, and vnder other censures and paynes
to be inflicted at the iudgment of his Hol.
that they retorne not into Englad without
special licence of his Hol. or the Protector,
&c. All which notwithstanding M. Char-
nocke went in; and our brethren heere do
set it downe presently after in the very
next lease approuing and allowing the
same, though done directly against this
commandement. For more testification
wherof, and of their litle shame in this
behalse, they blut h not to set downe, a most
graue, modest and charitable letter of
Cardinal *Burgheus* vnto him whilst he was
yet in Fraunce, dissuading and condemning
that fact (if he should do it) as greuous
disobedience, and highly displeasing to his
Holines and to himselfe also. But what? did
he obey or deferre any thing to the Cardi-
nals letter? No truly: for immediately af-
ter the letter our brethren do put downe
his answer or reply to the Card. which is
so irre-

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so irreuerent and malepeart, as any modest man that shal read it, can but feele his ears burne in behalfe of so honorable and venerable a man as the good Cardinal is. And with this, and a new complaint infarced with a hundred falsities and slaunderous assertions and accusations they end this their fourth booke.

Now then, that we may also end, let eue-ry man consider what course this is which our discontented brethren vpon passion haue entred into: they cry out, as though they weare vexed, afflicted, persecuted, yea crucified, and as though the Archpriest, Iesuits, and their friends did follow them vp & downe with whips as *Pharo* his men did the Iewes: they so paynt out the matter as strangers may thinke vs barbarous tyrants one against the other. But what truth is in all this? who persecuteth them? who offereth this violence? who oppresseth them? May they not liue twenty yeares in Englād without checke or reprehension of the Archpriest, or disgust from Iesuits or their friends, if they would? And hauing done as they haue, hath the Archpriest euer done more against them, then suspended three or foure of their facultyes, for resisting his authority, and raising tumults, after many
his ex-

for the Cathol. Ecclesiast. Hierarchie in Engl. 24
his exhortations and admonitions to the
contrary. They so describe this poynt of
taking away these facultyes, as if a general
desolation of soules had ensued therby: and
is not this a ridiculous amplification?

The restraynt of the two messengers in
Rome, being done by his Hol. vpon iust
causes, and they most gently handled in the
English Colledge, they set forth so tragi-
cally, as any act euer done by Nero, Caligula
or Dioclesian: And is not this childish passiō,
to say no worse? They so rage and raue
euery where, & in all their bookes against
F. Persons (by whome perhaps aboue any
one contreyman of theirs, they haue recey-
ued benefits) as if he were the worst that
liued, and their greatest enemy vnder heauē.
And what impotency of passion is this?
and what can strangers thinke therof, that
know both him and his doings for vs all
in our countrey?

And finally what hath F. Persons done
in all this affayre, but assisted our owne de-
sires and demaunds to haue a Superior, as
by our owne letters is prooued in the Apo-
logie? And after the Superior was appoynt-
ed (being such a one, as our owne brethre
had no exception against him before he
was their Superior) what hath F. Persons
E done,

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done, but only as a religious man should do: to stand in the defence of his Hol. ordination, and seeke means to hold vs all in vnion as much as he could, and to bring them vnto it that were at disagreement: and this do many of his letters remayning yet amongst vs most euidently testifie; and it is but the impatiēt and disorderly humour of some few of our discontented brethren, that belch out so many vnslauery breathes against him, in these later bookes, which are esteemed as they deserue with all wise men: and F. Persons deeds for our countrey wil stand for themselves and remayne to posterity; and receaue (no doubt) at Gods hands the rewards they merit, and a great deale the more for this contradiction.

And so to almightie Gods providence we remit the whole.

F I N I S.

It may please the Reader to pardon such few faults
as may haue escaped the printer, both in the Apologie
as also in this Appendix.

Moreover in the Apologie Pag. 201. the Reader is
to omit the nyne lynes immediately folowing these
words. Thus far wrote that good priest,
&c. for that somthing is therein mistaken; through
the mistaken date of one of M. Bensledes letters,
whereby a former letter of his was taken for a
later. His first apprehension was verely thought to
proceede of treacherie, vpon some free speeches of his
with some malcontents, but his second taking
which hapned at Lincolne seemeth to haue bin by
a meere chance; after his breach from VVilbich,
and soone after he was put to death.